A

SERMON

Preach'd *May* 23. 1700.

AT

FECKENHAM

IN

WORCESTER-SHIRE,

Before the Truſtees appointed

BY

Sir *THOMAS COOKES* Bar^t.

To manage his Charity given to that Place.

By BENJ. WOODROFFE D. D. Canon of Ch. Ch.

AND

Principal of *Gloceſter-Hall* in *Oxford.*

The liberal deviſeth liberal things, and by liberal things ſhall he ſtand. Iſ. 32. 8.

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To the Right Worſhipful

Sir *THOMAS COOKES*

OF

BENTLEY, Baronet.

IF the following Sermon be not publiſhed in the very ſame words, in which it was Preach't before the *Truſtees* for your Charity at *Feckenham*, it muſt be imputed to the ſhort warning I had to prepare for it; which giving me neither time to pen, nor commit to memory, what I then delivered, obliged me to thoſe ſudden, and almoſt extempore effuſions, which 'tis ſcarce poſſible ſo to recollect, as not to varie from ſome of the phraſes, and expreſſions then made uſe of: However as to the matter, and method it is intirely the ſame, and as ſuch humbly claims your Patronage, none having ſo good a title to the ſubject, as your ſelf, whoſe Charity was the occaſion of it.

On which account I could not but rejoyce, when I firſt choſe the Argument, that I had ſo eminent an Example before me, of what I was to diſcourſe: For, was I to ſpeak of *doing good*, and *being rich in good works*, and were not your *Charitable ſettlements*, as in the place, where the diſcourſe was

made, ſo at *Bromſgrave*, and in the *Pariſh* where you live, with your large Bounty on other pious occaſions, a moſt proper comment on it? as what you farther deſign *in Oxford*, in the *Colledge* you are founding there, with the other growing Charities, which you have in the full purpoſe of your mind, were, of *being ready to diſtribute, willing to communicate*? and both, I hope, will end in the full demonſtration of what it is, *to be laying up in ſtore for your ſelf a good foundation againſt the time to come, that you may lay hold on eternal life*:

Only great pity is it in the mean time, that (to uſe the Apoſtle's words, 2 *Cor.* 8. 11.) where there is ſuch *a readineſs to Will*, any thing ſhould *obſtruct the performance*?

Whoſe *intereſt* it is that *ſuch works* ſhould be obſtructed, is ſhewed in the 24*th*, and 26*th* pages of this Sermon; but even *that it ſelf* is one of the greateſt Arguments, why *good men* ſhould not be beaten off from their *good purpoſes*; and I truſt 'twill have that effect with you;

For (not to mention your own honour, or that of your family;) the glory of God ſo much concern'd in ſuch eminent Charities, will be too ſtrong a motive, why you ſhould be *ſtill preſſing*
Phil. 3. 14 *on toward the mark, which is before you*, and turning the deaf ear to thoſe, who *would beguile you of your reward.*

Although neither can I imagin, why any one ſhould hope to be able to divert him from his good

good purpoſes, whoſe *whole life, thoughts,* and *words* are all *Charity*: I have ſaid it in the following Sermon, (p. 26.) 'I truſt he, for whom 'I ſpeak, hath too well *deviſed* [*liberal things*] 'to repent of what he hath done; I truſt I can 'ſay for our honourable *Benefactor* in the words 'of the Pſalmiſt, my *heart is fixed O God, my* 'heart is fixed. And I think I have as juſt aſſurance for what I ſay, as can be had *by any,* but *him alone,* who *knows the hearts of all men.*

Buſie-bodies in other men's matters, may create trouble, and uneaſineſs to him, ('tis what that worthy perſon, who preach't the laſt year on the ſame occaſion hath obſerv'd p. 8.) but will never be able, (ſuch is my *confidence towards God for him,*) to quench his Charity:

If I may judge by his other actions, by the whole courſe of a ſerious, Religious life; if the deſires, and endeavours of keeping up good order, ſobriety, and moderation in a man's family, and himſelf being the example of it; if to profeſs piety in ones whole courſe of living, and labouring to infuſe it into them about him; if to appear with the greateſt devotion in all acts of divine worſhip; with that ſingular reverence to God in his own houſe, as to allow ones ſelf no other poſture, even in the time of Sermon, and reading the chapters, as well as prayers, but that of ſtanding or kneeling: If to be zealous in encourageing the devotion of others, to be troubled, and griev'd for thoſe,

thoſe, who abſent themſelves from the publick, neglect coming to the Holy Sacrament, or behave themſelves irreverently at either: If to profeſs, and practice the moſt univerſal Charity to all men, to be ready for every good work at preſent, (as I could inſtance in very liberal diſtributions made according to the rule of our Lord, *of lending, hoping for nothing again*; and nothing hath been
Mat.5.11. receiv'd again, but the bleſſing of being *reviled*,
Mat. 10. 2. and *perſecuted* for it: If not to *give only a cup of* cold water *in the name of a Diſciple*: but to adminiſter full ſtreams to them, who come in his *Maſter's name*: If to what he is daily doing, to add the forecaſting for good works for the future, and conſecrating, what he ſhall have, to Charity: If to mix *Juſtice* with *Charity*, according to the Rules laid down, p. 18, 19, 20, 21, 22, 23. If to make *Charity* it ſelf the *Legacy*, he would willingly bequeath his Heirs, at once quickening their zeal for this *Grace*, and leaving them wherewith to exerciſe it: If theſe are things, which will give a man confidence, in what he ſpeaks, (I ſpeak it not to flatter, but excite to a farther preſſing to-
Phil.3.14. ward the mark, *for the prize of the high calling of God in Chriſt Jeſus*,) I think I cannot well be deceiv'd; and I truſt, (for 'tis part of your Character I hear venture on,) through the grace of God continuing with you, you will not *let any man ſtop me of this my boaſting*.

For no ſmall joy is it to me, that I can thus boaſt;

boaſt; 'twill be the great honour, and happineſs of the *Society*, (wherein I am, if it ſo pleaſe God, like to have ſo particular an intereſt,) that it had ſo good an hand to lay *the Foundation:* What a comfort muſt it be (be it upon me whatever the defects and errors are, for I muſt now own my ſelf to have been the Amanuenſis in drawing up thoſe *Rules* and *Statutes* you have appointed us) to have been imployed in *ſuch a work* under ſo good, ſo pious, and wiſe a *Director*? 'twas like receiving *the Patern* of all, that I was to make, from the Mount, that from time to time I had ſuch inſtructions from you: What a *noble Theme* ſhall we deliver down for poſterity in our ſolemn commemorations, when the generations to come ſhall riſe up, and bleſs the memory of a *Founder*, whoſe *example* no leſs than his *Bounty*, and the *good Rules*, on which he hath eſtabliſh't it, ſo eminently concurred in the *Benefaction.*

'Tis a very noble monument you have ſet up, I could not but obſerve it, when I was in your Pariſh-Church at *Tardebig*, and it ſhews an *hand* no more ſtraiten'd in erecting it, than the *heart* was to her (I mean your Excellent deceaſed Lady) for whom 'twas erected: But how much nobler a Monument is what you are erecting here! *That* ſtands a demonſtration of your juſt piety towards Her, whoſe memory is, and will be always ſweet; and 'tis a very good teſtimony of your belief,

and

and hopes of an happy reſurrection, that you deſire to ſleep, and wake together, (for 'tis the ſame burying place you have made for your ſelf, in which her remains are;) But *this* will be the more laſting one; and when *that* ſhall molder into duſt, or periſh in the laſt great conflagration, *this* will be then freſheſt, and ready to accompany you into glory, As, through Chriſt's merits, all other good works will: and ſo the Apo-
Gal. 6. 9. ſtle hath ſaid: *for in due ſeaſon we ſhall reap, if we faint not:* 'tis *all,* and the *beſt gratitude* I can return in my own name, or the name of thoſe, who are ſubjects of your great Charities, to be putting up our prayers, that you may *not be weary in well-doing*, there's nothing we can wiſh happier to *your ſelf*, nothing more for *his glory*, to whom your *Charities* are thus devoted: In whom I am

Moſt honour'd Sir,

Yours,

In all faithful Duty

and

Humility.

Benj. Woodroffe.

1 TIMOTHY, Chap. VI. Ver. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy:
That they do good, that they be rich in good works, ready to diſtribute, willing to communicate:
Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

THE Apoſtle, as St. *Chryſoſtom* obſerves on this place, ſpeaking of thoſe who are *rich in this world*, gives us to underſtand, that there are others, who are *the rich of* the *other world*: Such (ſays He) was *Lazarus*; 'twas not *gold, or ſilver*, or any other *corruptible, fading* wealth, in which He abounded, but in *thoſe hidden Treaſures*, which *neither eye had ſeen, nor ear heard, nor had entred into the heart of man*: 1 Cor. 2. 9.

'Twas not his lot to have *the comforts and enjoyments* of *this world*, but, what *this world* could not give, *the joyes, and ſatisfactions* of a *good mind*, the *Victories, and Triumphs* of *Faith*, (which enabled him to trample on *the world, the fleſh, and the Devil*,) were his conſtant attendants:

He had not the *purple, and fine linen of Him*, at whoſe *gate He was* laid, not his *every day's ſumptuous fare*, but, what ſo much exceeded both, *the Robes of his Lord's righteouſneſs* were his ~~days~~ daily wear, the *feaſt of a good conſcience* was his conſtant proviſion:

However, as his name ſpoke his preſent condition, (for ſo 'tis in the Hebrew לא עזר one who hath *no help*) He was *helpleſs* and forlorn here, yet at the ſame time was He the *peculiar care of Heaven*, and the *dear charge* of Divine Providence:

Diſpiſed as He lay at the *rich man's*, yet He was not ſo at

Heaven's gate, that ſtanding alwaies open to Him; not ſo *loathed for his* ſores, but that, (*which is the beſt health,*) the *ſoundneß* of a ſincere and honeſt heart recommended Him to
Luk. 16. 20, 21, 22. *Abraham's* boſom, and the *Angels* themſelves were ready to carry him thither.

But ſuch *as He*, are not the *rich* to whom the *Charge* is given in the text: *No need* to bid them not *to be high-minded*; for *humility* it ſelf is not the leaſt part of their *wealth*: *No need to bid them* not *truſt in uncertain riches*; they have *none ſuch* to depend on; but they have *a ſurer foundation*, (whereon to build,) the *Rock of Ages*, the *living God*, who can never fail, nor forſake thoſe who rely on him: No: they *are the rich in this world*, all whoſe *wealth and hopes* lie here; whoſe *gold* is their *God*, and as 'tis v. 6. of this chapter, *gain their godlineß*, to whom *Timothy* here is ſo ſtrictly to give the *charge, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy, &c.*

In handling of which, and the following words, I have read unto you, what better method can be obſerv'd, than what the *Holy Ghoſt* himſelf here directs? and accordingly taking them up in the order in which *He* hath deliver'd them, I ſhall from the firſt of theſe verſes obſerve,

I. { 1. The proneſs there is in *the rich in this world to be high-minded, and truſt in uncertain riches.*
2. The little reaſon they have to be ſo, as
1. From the *uncertainty of the riches they ſo much truſt in*, ſo
2. From the *certainty of much better riches* to be *had by truſting in the living God.*

From the next verſe I ſhall proceed to obſerve

II. The *poſitive duty here injoyn'd*, whereby to evidence *this their truſt in Him*, viz. *to do good, to be rich in good works, ready to diſtribute, willing to communicate*: with

III. The *great encouragement* to this duty in the *glorious reward* that attends it, from the laſt verſe; as *'tis laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.*

I begin

I begin with the firſt.

I. The proneneſs there is in the *rich in this world* to *be high-minded, and truſt in uncertain riches*: ſo we are told, Pſal. 73. 6. *therefore pride compaſſeth them about as a chain*: *Violence covereth them, as a garment*: v. 8. *they are corrupt and ſpeak wickedly concerning oppreſſion; they ſpeak loftily.* v. 9. *they ſet their mouth againſt the Heavens*, and their *tongue walketh through the Earth*: *Behold theſe are the ungodly, who proſper in the world, they increaſe in riches*: And hard is it for a man to *increaſe in riches*, and not *increaſe in pride*:

Go throughout the Earth, call to remembrance paſt ages, take the examples of the preſent, and you ſhall find the confidence men are ſo apt to place in the multitude of theſe *vain, tranſitory, periſhing things* ſtill betraying them to the greateſt acts of *inſolence* and *inhumanity*.

What but *this* made *Pharaoh* ſay, *who is the Lord, that I ſhould obey his voice*? Exod. 5. 2.

What but *this* made *Rabſhakeh*, and his *Maſter Sennacherib reproach the living God*? Iſai. 37. 17.

What but *this* made *Belſhazzar praiſe the Gods of gold, and of ſilver, of braſs, of iron, of wood, and ſtone*? Dan. 5. 4.

What but *this* made *Darius* accept *of divine honours*, as if Himſelf *had been a God*? Dan. 6. 7. 8, 9.

What but *this* made the *fool* NABAL (for ſo *was his name and folly was with him*:) *ſuch a ſon of Belial, that no man could ſpeak unto Him*? according to that of the wiſe man, *the poor uſeth intreaties, but the rich anſwereth roughly*. 1 Sam. 25. 25. v. 17. Prov. 18. 23.

What but *this* makes *the many other fools*, we ſo often meet like *the unjuſt judge*, to behave themſelves, as if they *neither feared God*, nor *regarded Man*? Is not *all this*, but becauſe as 'tis, Proverb. 18. 11. *men make their riches as an high wall in their own conceit, and their ſtrong city to fly to*? Luk. 18. 4.

Though very ſtrange is it, that *that very wealth*, which ſhould ingage *the creature* to the moſt conſtant dependance on his *great Creator*, (for what is there ſhews him ſo much to *be a creature*? ſo uncapable of providing for Himſelf, as the plenty by which He ſubſiſts? for as *for gold, and ſilver*, what

are theſe in the uſe of them but mere *fancy, and imagination*? what we neither feed on, or are cloathed with, and yet are they, what ſupplies all our neceſſities? And as to *what* we *are fed*, what we *are cloathed with*, can he that haſtens to either, tell how his greateſt delicacies yield him any the *leaſt nouriſh-*
Job 37. 17. *ment*? How any of his rich attire *makes him warm*?) Strange therefore is it, above all things ſo, that *that very wealth*, which ſhould ingage *the creature* to the moſt conſtant dependance on his *great Creator*, ſhould be ſo perverted, as to furniſh him only with ſtrength, and inſolence to reſiſt, or renounce *Him*, by *whoſe* bounty He injoys all!

But ſuch is the *baſeneſs*, ſuch the *degeneracy of corrupted nature*, that like the *vitiated ſtomach*, how wholeſome ſoever the food be, (for 'tis not *that wealth* is *evil* in it ſelf, (for 'tis the good gift of God,) but is made *ſuch* by the abuſe of it.) Such is, I ſay, the *baſeneſs*, and *degeneracy of corrupted nature*, that like the *vitiated ſtomach*, how *wholeſome* ſoever the *food* be, which it takes in, it turns all into *diſeaſe* and *poiſon*.

Let us ſee a little the reaſon of this in ſome of thoſe *unhappy circumſtances* which attend the *rich in this world*: I ſhall name but *three*.

1. The *baſe Flattery*, they are ſubject to from *others*:
2. *The Flattery* they are too apt to act *towards themſelves*:
3. Thoſe *many Luſts* fed, and ſerved by *their riches*, which make them ſo ſtupid, and brutal, as to forget *themſelves*, *their Brother*, *their God*.

1. The *baſe Flattery*, the rich are ſo ſubject to from *others*: *Baſe* indeed! For nothing is ſo mean and unworthy of a man as to *flatter* another, or be *flattered*; and that generally, for what both the *flatterer*, and *flattered* ought to be ſo much aſhamed:

For 'tis not *our vertue*, 'tis not *our piety*, 'tis not *any real goodneſs*, or *honeſty*, any *true Learning*, or *Wiſdom*, for which men flatter us; theſe, as they want it not, ſo neither can they but diſdain the aſſiſtance *of a lye*, and bluſh to be ſet off (as all *flattery is*) with *falſhood*, and *hypocriſie*: *Things*, which *unman* the very *flatterer* himſelf, debaſing him even below that

that *feigned humility*, by which he hopes to recommend himſelf to his *lofty Maſter*.

For humble, and humble himſelf he muſt again, and again; cringe, and bow, and temporize with *whatever inſolence* can expect; ſtoop to *all the indignities* the *froward, perverſe*, or *imperious man* can put upon his *officious ſlave*; in a word, to all the *ill nature* the *flattered* wretch hath of himſelf, or to which the *flatterer* hath rais'd him:

The *dog fawning* for his *bone*;

The *buzzing fly* playing about for the greaſie remains of the ſhambles; The *earwig* inſinuating it ſelf for the filth, it meets with in the obſtructed paſſages of the Head, are noble metaphors in compariſon with *what* the *ſordid Sycophants*, and *Paraſites* ſubmit to.

Should I ſhew them at the *Levees*,
at the *Tables*,
at the *diverſions*, and *entertainments*,
not to ſay, at *all the debauches* of their wealthy Patrons; (we have an odd phraſe for it,) even *holding the candle to the Devil*:

Should I ſhew them in all their poſtures of obſervance to every beck, or nod of the *rich ſinner*; with *what veneration* they receive all he doth, or ſayeth; with what a *forward underſtanding* they can apprehend more than he either *expreſſes, or intends*: can interpret *his wiſer thoughts*, beyond whatever came into *them*; and can give him the honour of what *he did*, or *did* not; even of all he ſhould have *ſaid*, or *done*: with whatever elſe fleering, ſneaking, ridiculous, ſervile, unmanlike Buffoons can invent for him; *what* a *ſad landskip* ſhould I give you of human Vanity?

Take an inſtance of this in the words of the Son of *Syrach*. Eccleſiaſt. 13. 23. *When a rich man ſpeaketh, every one holdeth his tongue, and look what he ſaith, they extoll it to the clouds*; and before v. 22: *He ſpeaketh things not to be ſpoken, and yet men juſtifie him.*

Oh the *wit, and wiſdom*, which flow with the *full cups*, he adminiſters to others! The *guſto* there is in *every word*, he drops, whilſt ſeiſin'd with the *higheſt ſawces*, and *Oleos* of a plentiful

Table!

Table! What a *luſtre* ſhall *his errors* themſelves have, whilſt *overlaid* with *his gold*? What a *fair varniſh* ſhall be put on *his groſſeſt vices*?

His *habit*, his *dreſs*, every *geſture*, and *motion* ſhall *all* have their *peculiar graces*; His *blemiſhes*, and *infirmities* ſhall not only be *palliated*, but *imitated too.*

'Tis here, like what too often happens amongſt *empty pretenders* to Learning; whatever be the inſide of the Author, the *golden letters* and *gilded back* is a part of the book, every novice can read, and for the moſt part, will not be wanting to applaud the *rich ſenſe* within, whilſt ſet off with ſo much coſt, and gaudery.

And what *a glaſs* now is this, for the rich man to dreſs himſelf by? How can he but admire himſelf, where every *colour* is thus advantageouſly laid, and *every the darkeſt ſhadow* it ſelf turn'd into *the greateſt beauty*? As 'tis in the Fable, ſtretch but *the frog* to the ſize of the *goodly Ox*, perſwade him, he is more comely than *that* or any other of *all* the *inhabitants of the fields*; and how can it be expected, but that he ſhould *ſwell*, and *break*?

But this is not all, that vain men will be thus deluded, and he moſt ſo, who can pay beſt for being *made the fool*; but what is worſe, that

2. The rich man himſelf runs in with the *flatterer*, and is ſo *doubly a fool*, ſo *mere an animal* under all his *fine trappings*, as to flatter himſelf, that all the *Paraſite*, the *Sycophant*, the
35. 16. *hypocritical mocker*, (as the Pſalmiſt expreſſes it,) ſooth him with, is but *his due*: That 'tis becauſe he is better than others, more favoured of heaven, and of much greater merit, than *the poor*, (that *neglected part of mankind*,) that he is thus exalted; not conſidering, that, as 'tis, Eccleſ. 9. 1. *All things come alike to all; that no man knoweth either love, or hatred by all that is before them*: not conſidering neither, that
ut. 8. 18. *He*, who only *can give power to get wealth*, is the ſame *common*
tt. 5. 45. *Father of all, who maketh his Sun to riſe on the evil, and on the good, and ſendeth rain on the juſt, and on the unjuſt.*

But that's ſtill the *greater unhappineſs*, that they, who live moſt *in this Sun-ſhine*; *they*, who have the moſt *plentiful ſhowers*,

3. Are

3. Are in danger to have thoſe *many luſts* fed, and ſerved by *their riches*, which make them ſo *ſtupid*, and *brutal*, as to *forget themſelves*, their *Brother*, their *God*:

As what was it made *Jeſurun kick*, *but his waxing fat*? for then 'twas *he forſook God which made him*, and *lightly eſteem'd* Deut. 32. 15. *the rock of his ſalvation.*

This made good *Agur* put up his prayer, Prov. 30. 8, 9, 10. *give me not riches, feed me with food convenient for me, leaſt I be full, and deny Thee, and ſay who is the Lord?* let me add too, *full, and deny my ſelf*; looſe all my ſenſe, and reaſon by my riot, and excels:

full too, and deny my Brother; forget that he is made of the ſame *fleſh, and blood* with me, though not ſo pamper'd, as mine is; forget, (for that *Luxury*, and *intemperance* will bring upon the ſot,) at once all the duty I owe to *God*, and *man.*

Heare the prophet *Amos*, 'Wo to them that are at eaſe, Amos 6. v. 1, 4, 5, 6. 'that lye upon beds of ivory, and ſtretch themſelves upon 'their couches, and eat the lambs out of the flock, and the 'calves out of the midſt of the ſtall; that chaunt to the ſound 'of the viol, and invent to themſelves inſtruments of muſick 'like David; that drink wine in bowls, and anoint themſelves 'with the chief of ointments; But they are not griev'd for 'the afflictions of Joſeph. No: the *eaſe* they are at, makes them unſenſible of *what* others *feel*, and they ought *to relieve*: Nothing of *compaſſion, and tenderneſs*,

Nothing of *meekneſs, and humility*,

Nothing of *love to God*, or *Charity to their Brother* can enter their hearts, where *Drunkenneſs*, and *Surfeiting*; *Luſt*, and *Luxury* (the *Daughters of wealth*,) have already taken the full poſſeſſion.

But how high ſoever *the bubble* is apt to ſwell,

how *rank* ſoever the *impoſtume may* be, whilſt thus heighten'd; there's enough to let out the *wind*, and *corruption of either*, if the rich man would but ſuffer the *probe*, or *lance* (let me ſo expreſs it,) his *wealth* it ſelf brings along with it, *to work the cure:*

A juſt conſideration as of 1. *The uncertainty of the riches of this world*, ſo of 2. *The certainty* of much *better riches*

riches to be had *by truſting in the living God*, would effectually do it; ſo that however hitherto *his own*, or *other men's flattery* may have abuſed him, however too *the luſts*, *his riches* have too much fed, may have harden'd him, yet as the *Son of Syrach* hath ſaid, Eccleſiaſt. 10. 18. *pride was not made for men*, he would be able to conclude, that *of all men*, 'twas not made *for the rich*.

The *uncertainty* of the *riches of this* world I reduce to theſe particulars,

1. To the *uncertainty* of the riches themſelves, as to the
   gaining,
   retaining, or
   enjoying them.
2. To the *uncertainty* of them, as to any *relief* they can give under any *Tryal*, or *Temptation* at preſent, or
3. At the hour *of death*, or *day of judgment*.

1. As to the *uncertainty* of theſe riches themſelves as *to the gaining* of them: To put this to your ſelves, and let the iſhue be upon your own experience:

Is there any one, who hears me this day, who may not be thought one way, or other to have the *riches of this world* in his *aime*? and yet how few are there, if you look up and down on one another, whom you can point out, as having hit *this mark*?

And if any of you in your own, or other's eſteem are among thoſe, whom the *world* calls *rich*, yet are you *indeed ſo*?

Have you arrived *at what you aim'd*? and are you (ſee who anſwers me the Queſtion!) content to *ſit down* by what you have *heaped up*? Is there not *one bagg* more, you could wiſh to fill? or are not *thoſe* you have filled, made of *retching leather*, and could ſtill receive ſome ſmall additions?

Is there not *another piece of ground*?
another corner of a field, that ſpoiles the uniformity of what you already have?
another houſe?
another mortgage?
another ſomething, you could ſtill deſire?

But

But ſuppoſe that you have *your meaſure* (though 'tis a pretty hard ſuppoſition,) ſuppoſe you have *your meaſure*, every one his *full load*, and were content to go away with it, yet

2. Are you ſure, as to *the retaining*, what you ſhall have thus *gain'd*, that none other will *juſtle* you in the way, and *leſſen*, *what* you would have been *contented with*?

Are you ſure, that neither the *thief will approach*, *nor moth* Luk. 12. 33
corrupt? or if *they* don't,

3. Are you ſure, you ſhall always, (let me put it in the wiſe man's words,) *have power to eat thereof, and to take your* Eccleſ. 5. 9.
portion, and rejoyce in your labour?

Are you ſure you ſhall always have the *ſame appetite*?

Are you ſure you ſhall juſt ſatisfie *that appetite*?

Are you ſure *no diſeaſe* ſhall mix with your *ſumptuous fare*? As 'tis (2 Kings 4. 40.) *no death ſhall be in the pot*?

No: ſo far are we from *any certainty* in theſe *enjoyments*, that the *deeper* we drink, the *more plentifully* we feed on them, the leſs have *they* of their *own name*:

the more apt are *they themſelves* by ſome *diſeaſe*, or *malady* thereby bred, ſome *ſurfeit*, or *other indigeſtion* to turn us out of poſſeſſion.

Conſiderations alone, one would think, ſufficient to humble the *proudeſt worlding*; that the *riches*, he ſo much *truſts* in, *themſelves* diſdain him as *the unjuſteſt uſurper*; and will firſt, or laſt let him know, that he can no more ſay to *his Soul*, as He in the Goſpel did; *Soul, thou haſt much goods laid up for many* Luk. 12. 19.
years, take thine eaſe, eat, drink, and be merry (though what a folly is it to ſay this to *a Soul*, which can *reliſh* none of all *theſe things*,) than he can ſay to himſelf; *this Soul, this*, or *any other* v. 20.
night, ſhall not be required of him.

But beſides this *uncertainty* of *gaining, retaining, enjoying* the *riches of this world*, there's

2. A worſe *uncertainty* in *theſe things*, as they are uncapable of giving any *certain relief* to the poſſeſſors of them, when they ſtand moſt in need of it, *i. e.* in the time of *tryal*, or *temptation* at preſent, and (when this *Soul* ſhall be ſo required of them, as it muſt abide an eternal award for Hell, or Hea-

ven, according as they ſhall have imployed thoſe riches,) at the *hour of death*, or *day of judgment*.

1. As to the firſt of theſe, as theſe riches are *uncapable* of giving any *certain relief* in the time of *tryal*, or *temptation*:

Let the man in a fit of the *Gout*, *Stone*, or *Cholick* ſee, what eaſe all his bags will give him: the man under *trouble*, and *anguiſh* of mind try his *ſoveraign gold*, or whatever other may be the *cares*, *afflictions*, and *diſcontents* he may meet with in a froward world, let him ſee whether his *heaps* of wealth will *ſurmount* all:

Or to go a little farther, doth the *Devil* buffet? doth thy *own conſcience* write bitter things againſt thee? nay, (as it may be) is *thy ill gotten wealth* it ſelf thy *torment*? and will the *torment*, or *tormentor* be bought off with *thoſe riches*, which are the *ſtrength*, and *inſtruments* of *both*?

Once more, art thou tempted to *diſhonour thy Maker*, to *wrong thy Brother*? art thou tempted to any act of *cruelty*, or *oppreſſion*? to *luſt*, or *luxury*? to *falſhood*, to *injuſtice*, to *covetuouſneſs*, *which is Idolatry*? and will *thy wealth* now deliver thee from *theſe evils*? 'twere a valuable jewel indeed, that would be the antidote againſt all *theſe maladies*; But alas! ſo far is *this* from *preventing* it, that 'tis what uſually *leads into temptation*; and then, when moſt valued, moſt made uſe of, is moſt capable to betray its *owner*. But

2. More deplorable ſtill is the *uncertainty* of the *riches of this world*, that they are then moſt uncapable of giving us *any relief*, when to take our leave of this world, viz. at the *hour of death*, and *day of judgment*.

Prov. 11. 5. So the wiſe man informs us, *riches profit not in the day of wrath*: In both *theſe days* of wrath, they are the greateſt *aggravation of our miſery*.

1. They are ſo at *the hour of death*: for what terror muſt then ſeize the ſinner, when he ſhall think how ill he hath imploy'd the *many Talents*, God lent him? and now that he is going to account for every miſpent farthing, nothing ſhall remain of all his affluence, but the memory of the *wrongs*, and *injuries*, the *ſurfeiting*, *drunkenneſs*, and all other his *debauches*, whereof he made *it* the inſtrument.

Theſe

Theſe are the thoughts which will make death ſo bitter *to the rich*, but much more ſo will it be, when he ſhall conſider,

2. That after death *comes judgment*; and the *account*, he is going to make, is for *eternity*: Hebr. 9. 27.

What is a man profited, ſaith he, who beſt underſtood the value of theſe *corruptible things*, (for if *ſilver or gold* would have paid the price, what need had *there been of his pretious blood to redeem us*?) *what is a man profited, if he ſhall gain the whole world, and looſe his own Soul, or what ſhall a man give in exchange for his Soul*? will the *righteous* judge of all the earth, then accept of the *mammon of unrighteouſneſs* as a ranſom? or will that be a time for this *periſhing wealth* to ſtand us in ſtead, *when the Heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervnnt heat*? 1 Pett. 1. 18, 19. Mat. 16. 26.

Will the *purple, and fine linen* then cover, or hide the ſinner, when *he*, and *they* ſhall be in the *ſame flames*? theſe may hide our *nakedneſs* here from a man like our ſelves, but what are they to skreen us from the *eye* of an *all-ſeeing God*? No: could we be ſuppos'd to appear in the *richeſt dreſs* in *that day*; would not the *pride*, which that ſerves, only the more expoſe us to the *wrath of our Judge*? So far is any thing which we call the *riches of this world*, from being like to avail us any thing after this life, that the *ſenſe* we ſhall then have of the *ill uſe* we have made of *them*, will be, the *worm that will never dye*; the *fire that never ſhall be quenched*: 'twas ſo with the rich man in the parable, Luke 16. 25. *Son remember, that thou in thy life time receiveds't thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented*: and *no torment* equal to that, of having the *memory of our paſt evils* made *the ſentence* of our damnation, *the guilt* we have contracted by our *abuſed riches*, when *themſelves* ſhall be gone, *eternally* to dwell with us.

But I muſt paſs on to the ſecond part of this Head, from whence I am ſtill farther to ſhew, the *little reaſon* the *rich in this world* have to *be high-minded, and truſt in uncertain riches*, as they ſhall conſider,

3. The *certainty* of thoſe *much better riches* to be had by *truſting in the living God.* For who would truſt in what is ſo *uncertain* in the *gaining*,
the *retaining*,
the *enjoying*? who would truſt in what can give no relief in *any tryal*, or *temptation*?
who would truſt in what will then deceive him, when he hath the greateſt need of aid, viz. in the *hour of death*, and *day of judgment*? When if he would but ceaſe to truſt therein, he might ſecure an intereſt in what, will ſtand him in ſtead in all theſe *needful times of trouble.*

Truſting in the living God would certainly do this; becauſe it ſuppoſes *truſting* in *that power*, which is able,
in *that goodneſs*, which is willing to ſupply us with whatever we need;
in *that wiſdom*, which can never be deceiv'd, or deceive; in *that juſtice*, which can never ſuffer thoſe who truſt in it, to be injured;
in *that faithfulneſs, and truth*, which can never leave, nor forſake us.

Truſting in the living God too ſuppoſes *that Faith, thoſe graces* which are not, cannot be *uncertain*: for
John 16.24. 'Tis but asking *theſe*, and they are *gain'd*, and cannot be deny'd us:
'Tis but *gaining*, and they muſt be *retain'd*; for they are
Rom. 11 29. ἀμεταμέλητα, the *gifts of God which are without Repentance*:
'Tis but *retaining*, and they muſt be *injoyed*; ſtill increaſing by *the uſe, and fruition.*

Beſides they are *what* will ſupport us under all *tryals, and temptations*; *what* will ſtand by us at the *hour of death*, and *day of judgment*; *what* (when all things elſe faile,) will *never leave* us, till made *certain* in the moſt fixt ſtate *of happineſs*, i. e. till turn'd into *glory.*

But then how muſt this ſtain *the pride* of the worldling, when like *Lucifer* he ſhall ſo fall from Heaven, (as high-minded as he now is,) as to ſee the *poor of this world rich in faith*, and *heirs of the Kingdom, which God hath promiſed them that love him,*
James 2.6. James 2. 6. but *himſelf* caſt out? what a *miſery*, what a *condemnation*,

demnation, what a *double Hell* will it be to *such an one*, to ſee ſo *high*, ſo *certain* a place prepared there, but what by *him* muſt never be enjoy'd!

This as to what was obſerv'd from the firſt part of the text, viz.

1. The proneneſs there is *in the rich in this world to be high-minded, and truſt in uncertain riches*:

2. The little reaſon they have to be ſo, as 1. *From the uncertainty of the riches* they *ſo much truſt in*, ſo 2. *From the certainty of much better riches* to be had *by truſting in the living God.*

I proceed now to the *poſitive duty* obſerv'd from the ſecond verſe, viz.

II. *That they do good, that they be rich in good works, ready to diſtribute, willing to communicate*:

Now doing good will extend as far, as there is any thing that can be the *object* of our *Charity*; and that being the *Body, and Soul* of thoſe, to whom we owe this, it will reach to all the *outward*, and *inward*, *temporal*, or *ſpiritual* wants of our Brother:

To the *former* will belong *the feeding the hungry*,
the cloathing the naked,
the taking in the ſtranger,
the viſiting the ſick, and impriſon'd,
the ranſoming the captive,
the relieving the oppreſt, &c.

To the *later* *the comforting the ſorrowful*,
the aſſiſting the weak,
the reforming the vitious,
the inſtructing or adviſing the ignorant,
the imparting to them the knowledge of God and his ways,
the teaching them the Principles of Religion,
praying for all men, and *ſtudying the good of their immortal Souls*; and as far as God ſhall enable, what of this we cannot do by *our ſelves*, to do it *by others*; by providing fit *means*, and *perſons* to carry on *theſe charities*; that ſo neither the *Body*, *nor Soul* of our Brother may be left *naked*,

naked, or hungry; none of his wants, may be left unprovided for.

Now this we cannot be *too intent* upon; this is that *wealth*, in the purſuit whereof we cannot be *too covetuous*; cannot too much *ſet our heart* upon *it*: for as to *the frequency* of ſuch actions, the rule is, we muſt *be rich in good works*: as to the *ſincerity*, and *conſtancy* of our *affections* ingaged therein, *we muſt be ready to diſtribute, willing to communicate*; And that as the beſt proof we can give of *our truſting in the living God, who giveth us richly all things to enjoy*:

For by *this* we make it appear, that as we look upon *Him* as *the fountain* of all, ſo to *this fountain* we deſire all *the ſtream's* ſhould again return:

By this we make it appear, that 'tis to *his power, his goodneſs, his wiſdom, his Juſtice, his faithfulneſs, and truth* we commit all: for to be the *living God* is all this: It being the ſame thing to be the *fountain of life*, and of all other *perfections* whatſoever.

This is all I ſhall ſay as to the *extent* and *manner* of acquitting our ſelves in this Duty; as it 1. reaches all the wants of our Brother, and 2. requires the *ſincerity, and conſtancy* of our affections, and 3. is the beſt proof of our *truſting in the living God*: to which, for the farther illuſtration of its excellency, I might add 4. the *perfection of the Rule*, we have for it; which is no leſs, than the whole *Law, and Goſpel*; the *ſumm* of both being *Love, and Charity*; with 5. the *perfection* of the great
1 John 4.8. example of this *excellent Grace*, which is *God* Himſelf; for *He is Love*: all the works of Creation, and Redemption are but one diſplay of his beneficence: *Our Lord Jeſus Chriſt* too, our *great Redeemer*, he is *all Love*; 'twas *that* brought him down from Heaven, *that* carried him through all he did, and ſuffer'd for us *here below*, and *that* now employs him as our Advocate, and Interceſſor at the right hand of the Majeſty on high: Nor is the *holy Ghoſt* any thing, but the Spirit *of*
Rom. 5. 5. *Love*, Gal. 5. 22. 'tis *Love, that he ſheds abroad in our hearts*; and by what alone (the *higheſt honour* certainly, as well as the *higheſt*
Math. 5 48. *happineſs* of the Creature) we can be *made perfect, even as our Father which is in heaven is perfect*:

But

But theſe are too large topicks to be enter'd on at preſent; what therefore we muſt content our ſelves with, is, what was obſerv'd from the third part of the Text, *viz.*

III. The *encouragement to this* Duty in the *certain reward* that will attend it; expreſſed in thoſe words, *Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life*:

The *Foundation* is the chief *ſtrength*, and *ſupport* of every *building*; the more firm and durable *that* is, the more firm, and durable will be, whatever is ſuperſtructed on it: This our Lord hath moſt aptly ſet out in his Parable of the *wiſe man building his houſe upon a rock*, and *the rain deſcended, and the flouds came, and the winds blew, and beat upon that houſe*: and it *fell not, for it was founded on a rock*: Math. 7. 24, 25

Now *no rock* ſo ſure, as *that* of Charity; the *rains may deſcend*, the *flouds come*, the *winds blow*, and *beat upon the houſe* that is thus founded; (*ſickneſs, afflictions, perſecutions, tryals, temptations, death, judgement* are theſe *rains*, theſe *flouds*, theſe *winds*,) but it *will* not, *cannot fall*; It hath the *word of God, which muſt ſtand for ever* to uphold it: for ſo 'tis written (you heard it in one of the Chapters read this day *:) *the liberal deviſeth liberal things, and by liberal things ſhall he ſtand*, If. 32. 8. again, *bleſſed is he that conſidereth the poor, the Lord will deliver him in the time of trouble; the Lord will preſerve him, and keep him alive: the Lord will ſtrengthen him upon the bed of languiſhing; thou wilt make all his bed in his ſickneſs*, Pſal. 41. 1. 2. and Math. 10. 29. 30. *There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake, and the Goſpel's*; ('tis only exalted Charity can lead us to ſuch high degrees of ſelf-denyal,) *but he ſhall receive an hundred fold now in this time, houſes, and brethren, and ſiſters, and mother, and children, and lands, with perſecutions*; and in the world to *come, eternal life.*

* The Chapters read were, If. 32. for the firſt leſſon, Math. 25. for the ſecond.

Would we have this ſtill more expreſly? take it then, in that account, there is given of the manner of proceedings to be at the day of *judgement*, according as men ſhall have

done

done good, been rich in good works, ready to distribute, willing to communicate; for so we read Math. 25. 34, 35, 36. *Then shall the King say unto them on his right hand; come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and you gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me.*

And what now will encourage to the duty, if not the having whatever of Charity we do to others, accepted of Christ, as done to himself? what so *crown all*, as when by every *the least Alms* we shall do for *his sake*, we shall be intitled to *his kingdom*?.

But besides that it is *written*, (and they are the *promises of him, with whom is no variableness, or shadow of turning*;) so *in reason* it cannot be otherwise; For, can we, (if I may so speak,) ingage *the living God*? (for 'tis to *him we lend*, what we *give to the poor*, 'tis for *his sake*, we yield up our *present possession* in the *works of Charity*; for *his sake* we part with the *riches of this world*:) can we *trust in him* to be our paymaster? and is he that *eternal Being*, whose *power, wisdom, goodness, justice, and truth* are all infinite? and can we imagin, where these are all at stake, he should not recompence hereafter, what is done for his *name's sake* now? Heaven, and earth may pass away; (these material ones will;) but he who governs both, will be always the same, and, as such, ('tis a sure foundation we build on, a sure pledge, and earnest of eternal life,) must give them, who trust in him, a share *in glory*.

Prov. 19. 17.

But one thing more is there, I cannot but observe for the encouragement to this Duty, from the phrase, in which the reward is here promis'd, viz. *that they may lay hold of eternal life*:

Laying hold is, as 'twere the *taking seisin* of what we reach after; the *begining to* enter on the possession of what we hope for a more full estate in: Now that, with respect to a future life, charity doth: It begins to enter within the veil, whilst here; and anticipates eternity, by imploying it self in that work, in which *that* shall be spent: so *Heavenly*,

so

ſo *truly divine* a thing is it to be *doing good*, to *be rich in good works*, *ready to diſtribute*, *willing to communicate*, that he can never miſs his way to happineſs *above*, who hath ſo much of it, in what he doth *below*.

But if this be the *good foundation*, we muſt *lay up in ſtore for our ſelves*, *againſt the time to come*; If the *hand of charity*, be that, which muſt *lay hold on eternal life*; If it be *an hand*, which, as 'twere, reaches to it here, and even anticipates the poſſeſſion, in the *works* which fit us for it; If we may have ſo much of real *Heaven* and *its happineſs* in the *way* to it; When then muſt we begin *to lay in this ſtore*? When thus to lay *hold on eternal life*?

Now this to me ſeems to be directed by the Holy Ghoſt, in the firſt words of the text: for if it be, *charge them*, *that are rich* ἐν τῷ νῦν αἰῶνι, *in this world*, *in this*, *the preſent age*, *and time*; then 'tis ἐν τῷ νῦν αἰῶνι, *in this world*, *in this*, *the preſent age*, *and time* they are to apply themſelves to this duty.

And certainly it is ſo with reſpect *to all charity*, as 'tis the fulfilling of *that Law*, which always requires our conſtant Obedience, and therefore no τὸ νῦν, no moment to be ſuppoſed, wherein we are excuſed from paying our duty to it.

But 'tis not with reference to our *ordinary charities*, which are the whole life of every Chriſtian, that I put the Queſtion; *Thoſe* are not the occaſion of *this days meeting*, or *diſcourſe*; 'tis with reference to thoſe *nobler*, and *more publick charities* ſome men are more eminently called out to; ſuch as the *building of Hoſpitals*; *building*, and *endowing Schools*, or *Colledges*; *building Churches* and *ſetling revenues for the ſervice of them*; making large proviſions *for the poor of Corporations*; for the *improvement of Trades*, and *Manufactures*, or whatever elſe may advance *the civil*, or *Religious intereſt* of mankind; 'tis with reference *to theſe* and ſuch like *great*, and *extraordinary charities*; for which *great*, *and extraordinary perſons* are *rais'd*, and *fitted* by divine providence, I ſpeak this; that *they* would not, (what is too often done, and hath almoſt obtain'd ſo far, as if that were the propereſt time for men to be doing theſe great things for the world, when they are going out of it,) that they would not add this *farther uncertainty* to the *riches of this world*, to put off their

charities to *that day*, *to those difficult minutes*, when they ſhall be leaſt able to conſider, what is *fitteſt* to be done; No: for *thoſe* who are, or can be ready thereunto, the beſt time certainly *to lay hold* on for *ſuch works*, is the *preſent ſeaſon*; according to that of the Apoſtle, *As we have therefore opportunity, let us do good unto all men*; and that for theſe ſeveral reaſons;

Gal. 6. 10.

1. Becauſe men muſt *then do good, be rich in good works, be ready to diſtribute, willing to communicate, when they are rich in this world*: When death comes, every man is poor: The richeſt are then deveſted of their riches, and are themſelves to *return naked into their Mother's Womb*, as they came out of it: Then therefore cannot be the *ſeaſon of charity*, becauſe then *they* are no *longer the rich*, to whom *the charge is* given.

Job 1. 21.

2. Men muſt then give *their Charities*, when men have themſelves *a Right*, and *Title* to what they give: when 'tis *their own*: which 'tis not, when *God* calls them from their wealth; when *He* who lent it, hath taken away *the propriety*, and given it to another: that other is *my Child*, *my heir*, whom God, and nature have transferred *the Title* to;

Not but that in ſome caſes even ſuch may forfeit their Title, and the *Parent*, or *preſent proprietor* is juſt in cutting off the *entail*; but generally ſpeaking, 'tis then *theirs*, to whom the inheritance devolves, not the *expiring*, *uncharitable man's*: for ſo it may be, if he who could not in all his life time find in his heart to do the leaſt good, ſhall think then to retrieve a *loſt ſtake* by ſnatching it from another.

Not that I would therefore damne *all ſuch charities*, which are *then* done: for if it be, what had been long purpoſed; what the *good man* had laid aſide, and devoted to *ſuch uſes*, and only wanted *an opportunity* to do it ſooner; If it be, what by his own *diligence*, and *honeſt thrift* he had been long gathering; and where, the Eſtate being intailed, he had no ways wrong'd it; the *propriety*, the *diſpoſal*, the *charity* is certainly *his*; and may be judged to be among thoſe *ſtores ſo laid up againſt the time to come*, that *he may thereby lay hold on eternal life*.

But then in the former caſe, where all things are otherwiſe ſettled;

ſettled; where the *dying man's leaſe* is expired, and the *propriety* eſcheats to the next ſucceſſor; where 'tis, (as it ſome times happens,) to cover *thy malice*, *thy envy*, *thy injuſtice*, will God thinkeſt thou accept of *ſuch ſpoils* for an *holy Offering*? will he give thee *his ſtores above*, for *thoſe depredations*, thou thus makeſt *below*?

No: it muſt *be thine*, when thou giveſt it; not what thou haſt been feeding *thy luſt*, or ſerving *thy luxury* with, whilſt thou could'ſt; and now thou can'ſt no longer cheriſh *theſe*, would'ſt turn thy *Sacriledge*, (what thou ſnatcheſt out of the hand of God himſelf; for 'tis he is the *Lord paramount*, the *indefeaſible proprietor*, to whom it reverts, and is again inveſted in; he, that hath recalled it, he that hath extinguiſh't the poſſeſſion, and transferred it to another:) would'ſt turn thy *Sacriledge* into *Sacrifice*.

3. It muſt be done ἐν τῷ νῦν αἰῶνι, ſo in *the preſent time*, before thou art on thy *death-bed*, that it may appear, that not only *what* thou giveſt, but the *charity*, by which thou art moved to give it, is *thine own*; not *another man's charity*; *thine*, not the *good man's*, who perſwades it.

For as to him, who viſits thee in thy ſickneſs, and preſſes the *good work*, 'tis *charity* in him at any time to ſee the *needs of the poor* ſupplied,
the *outward*, or *inward*,
the *temporal*, or *ſpiritual wants* of mankind provided for:

But what is that to thee, who had'ſt never thought of it before; and, it may be, even then art ready to take away with *one hand*, what thou giveſt with the *other*?

Thou doſt ſo certainly, if all be not with a *willing mind*, and 'tis but an ill proof of its being ſo, that thou haſt hitherto forgotten, not to ſay, oppoſed it:

'Tis well *in him* to give, and *in thee* to take the direction at *any time*; well if thou art *then well-diſpoſed*, when thus moved to it: But all this can be, but like *a death-bed repentance*, which may *be true*, may *be ſerious*, may *be ſafe*, but is under *thoſe difficulties*, leaves *thoſe doubts* in the *ſcrupulous mind*, that 'tis very ſeldome *comfortable*.

4. It muſt be *then*, when we can hope to make what we give,

beſt to anſwer the *ends of charity*: and that in all likelyhood is ſo, when 'tis timely thought on, and all diſpoſed of in a *man's life-time*, *by himſelf*, and not *another*:

For if left *to the man, that comes after me*, as the *Preacher* inſtructs us, *who can tell, whether he ſhall be a wiſe man, or a fool, yet ſhall he have rule over all my labour, wherein I have laboured, and wherein I have ſhewed my ſelf wiſe under the Sun.*

2 Eccleſ. 18. 19.

As how often is it ſeen, that the *firſt Truſtee*, the *firſt Executor* of *other's charities*, quite inverts, and overthrows the *intention of the Donor*? I could inſtance in four or five of the greateſt benefactions of our times, no one of which anſwers the pious deſign of the *liberal Benefactors*:

Either the *charity* falls ſhort of *what* it ſhould be, or of the *end* for which 'twas given:

Indeed 'tis the general fate of *the Orphan*, to be left forlorn! Thou would'ſt leave *thy Child Fatherleſs*, and why ſhould'ſt thou think to meet with thoſe bowels *in another*, which thou ſo long with-held'ſt from it *thy ſelf*?

Why ſhould'ſt thou, *when dead*, expect to find *greater charity* from a ſtranger, than *whil'ſt living*, thou ſhewed'ſt to thy *own works*?

No: the wiſe, and good man will, if poſſible, be his own *Executor* here; It is only for the *Oſtrich*, *which God hath deprived of wiſdom, neither hath he imparted to her underſtanding, to leave her eggs in the earth, and warm them in the duſt, and forget, that the foot may cruſh them, or that the wild beaſt may break them; ſhe hardeneth her ſelf againſt her young ones, as though they were not her's, her labour is vain without fear.*

Job 39. 14, 15, 16, 17.

Is it *the curſe* on him, *who getteth riches, and not by right*, that *like the Partridge, that ſetteth on eggs, and hatcheth them not, he ſhall leave them in the midſt of his days, and at his end ſhall be a fool*? and can'ſt thou make it thy choice to expoſe *thy ſelf*, and *charity* to the *ſame fate*?

Jer. 17. 11.

Take rather the counſel of the wiſe man; If God hath put it into *thy heart to do good*; do it with *all thy might*; *for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt*: Leave it not to another to *pervert the deſign*; Leave it not to the *wiſeſt Chancery* to make

Eccleſ 9 10.

thy

thy will for thee: Leave it not *to thoſe to finiſh*, whoſe *intereſt* (if any ſuch there be,) 'twas to obſtruct it, *whil'ſt thou did'ſt ſurvive*, and are not more likely, to ſee it better done, when *thou art gone*: Nay, I was going to ſay, leave it not *to thy ſelf*, if it may be *ſooner*, to do it later: For *thou knoweſt not* Prov. 27. 1. *what a day may bring forth.*

Expoſe not thy ſelf to *the temptations* of the *Adverſary*;

Expoſe not thy ſelf to *the temptations* of any of *his inſtruments*;

Expoſe not thy ſelf to the *temptations* of *thine own deceitful heart*; Thou knoweſt not *what a change time*, and *place*, and *perſons* may work thee to:

Thou knoweſt not, what the *changes*, *and chances* of this world, what *the thief*, and *the moth* may challenge to themſelves: Thou knoweſt not what *a moth* it may be on thy other Eſtate to withhold what is *once devoted*:

Thou knoweſt not, *what a curſe* it may be upon all, if thou once begin to *procraſtinate*, and *prevaricate with him*, *who* gave thee *the riches*, thou had'ſt *vowed* to his ſervice:

Thou knoweſt not laſtly, (and 'tis the terror of terrors,) what a provocation it may be to that *good ſpirit* of his, who firſt moved thee to the *good work*, to withdraw *his grace*, and quench that *very charity*, himſelf had inſpired. I ſhall conclude this with *that* of the Apoſtle, *ye did run well, who* Gal. 5. 7, 8. *did hinder you, that ye ſhould not obey the truth? this perſwaſion cometh not of him, that calleth you.*

5. It muſt be done ἐν τῷ νῦν αἰῶνι, *in this, the preſent age, and time, whil'ſt men live*, becauſe ſo done is beſt *for the Example of others*:

And ſo the rule is, *let your light ſo ſhine before men, that they* Mat. 5. 16. *may ſee your good works, and glorifie your father which in heaven.*

We are not, 'tis true, *to do our alms before men to be ſeen of them*: *We are not to ſound a trumpet, as hypocrites do in the Syna-* Mat. 6. 1. *gogues, and in the ſtreets, that we may have glory of men*: *We are* v. 2. *not to let our left hand know what our right hand doth*:

But though we *do not our alms for theſe ends*; yet may they not be *ſo ſeen of men*, that *they ſeeing* may be invited to do *the ſame*? may they not be done ſo, that *God* may have the *greater*

greater glory? May not both *right, and left hand* be lifted up in *his praiſe*?

Theſe *are ends* we ought to ſerve in *our charities*; nor can we be *too publick in that*, which ought to be for the *Example of others*:

Fear not this therefore *O pious Soul*! haſten *the work*, by which thou hopeſt to *lead on others* to write after the *ſame copy*: If, as 'tis ſaid of Abel: *being dead, thou would'ſt ſtill ſpeak*; it muſt be, by what thou doſt *being alive*:

Heb. 11. 4.

Be not afraid, whil'ſt thou doſt it for *the honour of thy great Maſter*, to let that be known, which cannot *be concealed*; (as ſome things there are, which are in their *own nature publick*, and will not be done *incognito*;) be not afraid, to give the Example, which will increaſe *thy reward*, by raiſing up others to endeavour to gain a *ſhare in the ſame*:

Nothing will make *the crown of glory* hereafter ſit ſo well *on thine own head*, as that thou haſt been the inſtrument here to prepare *ſo many others* for *it*:

Be not afraid, *thy charity* can be too well known, if it be known only to make others *charitable*: *Diffuſe*, (what of all things *is*, and ought to be *moſt diffuſive*,) the *love* thou ſhew-eſt to *the Brethren*; Thou can'ſt not tell, if ſeaſonably re-commended, how many *Benefactors*, how many *Founders one good example* may make?

6. This muſt be *now done*, i. e. our *charities*, as well as *our riches* be *in this preſent world*, becauſe what is ſo done, *can beſt*, and *only* ſtand us in ſtead at *another day*.

Our *late works*, (as we have already obſerv'd,) many times are not *our own*, but always ſubject to ſo *many uncertainties*, ſo *many difficulties*, that *he* muſt be very unadviſed, who ſhall venture all his concerns either for *this*, or a *future life* on ſuch a *doubtful foundation*:

It is the *time to come* thou would'ſt provide for; let not that be *paſt* to thee before thou layeſt *in thy ſtores*: It is *eternal life*, thou would'ſt *lay hold on*, can'ſt thou be too early in taking the *earneſt of it*?

I muſt not omit the particular reaſon for this, here in my Text: viz. *why men ſhould thus do good, and be rich in good works*,

works, ready to diſtribute, willing to communicate whilſt they live, becauſe

7. 'Tis an argument of their *truſting in the living God.* Nothing can better demonſtrate a man's faith in God, than, when he is willing *to give* up *to him*, what *he hath lent him*; 'Tis a ſign he doth not *diſtruſt the Providence*, which gave it; as knowing that the *ſame Providence* can abundantly ſupply, whatever he thus lays out; Can increaſe *the wealth*, he ſo freely parts with to *his God*; Can give him *all things*, as well what *he gives up*, as what *he retains*, *richly to enjoy*;

For what is the *enjoyment* we have of any thing, but the *comfort and ſatisfaction* we receive from it? and can *any comfort*, *any ſatisfaction* be equal to that of having an *all-ſufficient* God to fly to? *Any thing* ſo ſupport the *Creature*, as the ſenſe of his great *Creator's* grace, and favour being ſtill towards him? or any thing better prove *his belief*, that he hath *a right* to all this, than that he can ſo freely *depoſit all with him*?

And here let me on this occaſion bleſs God, who hath brought us hither this day to celebrate the worthy bounty of our *preſent Benefactor ſtill among us*, and may he long continue to be ſtill *doing more good*; can there be a better illuſtration of the duty, I have been laying down, than that we have *ſuch an example* to confirm it?

Think not that I ſtand here to flatter him; I know in *whoſe place* I ſtand, I know in *whoſe name* and *Autority* I ſpeak: Think rather, as *the Angels* ſent to *miniſter to our Lord after his Temptation*, that I am ſent to comfort him in *his*.

For what have been the *Temptations*, what have *been the Tryals*, he hath been exerciſed with, whilſt doing *this*, and *other Charities*?

'Tis a *ſhame* to think, that *one*, who deſires ſo much to *do good*, who deſires nothing ſo much, as to *be rich in good works* (for never yet ſaw I, or knew the perſon ſo intent *on charity*, as he ſeems to be; 'tis all *his thoughts*, all *his diſcourſe*;) one who ſeems ſo *ready to diſtribute*, ſo *willing to communicate*, ſhould have met with ſo many *checks*, and *ſtops* to hinder him from bringing that *Will to* good effect.

'Tis

'Tis a reproach to the age he lives in, that he ſhould be forced ſo long *to leave his gift before the altar*, and (what by the *envy*, or *malice* of *ſome*, who care not what they do to *pervert, or overthrow the charity* it ſelf; what by the *deſigns of others* to divert it from the *excellent euds* to which it is intended; what by *the intereſt of ſome* to draw it to themſelves; what *by the intereſt of others*, that it ſhould not be at all;) ſhould not hitherto (as I may ſay,) have been permitted to *offer it*: But I truſt, (let me ſpeak in that metaphor,) Ezra 4.1. *the adverſaries* will not always be able to hinder the *building of the Temple*; I truſt the *work* is of God, and *will ſtand.*

But to return; I know in *whoſe* place I ſtand, in *whoſe name*, and *Authority* I ſpeak; and as ſo ſpeaking, I ſeem ſent with
Matth. 25. 21. my *great Lord's* εὖ, δοῦλε ἀγαθὲ ⸗ πιστὲ, *well done thou good, and faithful ſervant*: *Do, what thou doſt*:

Go on in well-doing: *thou art, thou haſt been faithful over a few things, I will make thee ruler over many things*: *enter thou into the joy of thy Lord.* Be *faithful in more*; let the *talent lye no longer hid in the earth.* Let nothing withhold thee from *the reward* that is ready for thee: The *greater are the difficulties*, the *greater is the charity*; the *greater the conflict*, the *greater the crown.*
v. 25.

Conſider for thy encouragement, what 'tis to be in the *place of God* to thy *brother*; this thou art, whilſt *doing the good*, thou ſo much deſireſt:

Conſider what 'tis, not for *his body* only, but for his *mind, and underſtanding* to wear thy livery!

Conſider what 'tis to be always *preaching the Goſpel to the poor*, and *healing the broken hearted*; what *'tis to preach deliverance to the captive*, and *recovering of ſight to the blind*, and to *ſet at liberty them that are bruiſed*: Luke 4. 18. or as 'tis Luke 2. 79. to give light to *them that ſit in darkneſs*, and in the *ſhadow of death*, and guide *our feet into the way of peace*!

All this *thou art doing*, whilſt thou art breeding ſuch in *thy Schools*, *maintaining ſuch in thy Colledge*, '(for I cannot but 'ſpeak of what is ſo firmly purpoſed, as if it were already in 'being; as in the *Charters*, and *good Rules* deſign'd for it, it 'really is,) who may be *ſufficient for theſe things.*

And

And ſhall any thing now diſcourage thee from receiving *the fruits*, of what thou haſt thus deſign'd?

Saith the beloved Apoſtle, Revel. 14. 13. *I heard a voice from Heaven ſaying unto me, write, bleſſed are the dead which dye in the Lord henceforth: yea, ſaith the ſpirit, that they may reſt from their labours; and their works do follow them.*

Let me a little change it: *Bleſſed too are thoſe, whoſe works ſhall go before them!* And certainly no *ſmall joy* is it, that they ſhould do ſo; no *ſmall ſatisfaction* even *that*, to ſee the *work it ſelf ſafe*, to ſee *it done*, and put beyond any *caſualty*, or *diſappointment* here: But much more is it ſo, to *reap the fruits of it*, as in the preſent return of *thoſe prayers*, which ſhall begin to be put up *for them whil'ſt here*, ſo in the fuller anſwer of *ſuch prayers*, when the gates of Heaven ſo *knockt at*, ſhall ſtand open to *them*, and their *prayers, and Alms*, as 'tis ſaid of *Cornelius*, coming *up for a memorial* before God, ſhall *eternally* leave them in *his preſence*: To carry this a little farther; Acts 10. 4.

Conſider then *happy ſoul*! if the knowledge of what is done here reacheth *the bleſſed* there; what an increaſe it muſt be even of the *pleaſure* of *that place*; to think when thou art thy ſelf taken into the *Choir above*, that thou haſt left thoſe *below*, who, in the *devotions* they ſhall be keeping up by *thy charity*, ſhall be ſtill joining in the *Halelujahs* that are ſung there!

O happy proof of *the communion of ſaints*! happy proof of *thy faith* in that *communion*! happy effect of thy *charity*, the proof *of that faith*! thus to unite the *Church militant* with that which is *triumphant*, and by that *excellent*, that *heavenly work* thou haſt appointed thoſe maintain'd by thy charity here, even now *to be entring* them into *the joy of their Lord*!

And indeed how ſuitable will it be to the entertainments *of glory*, to think that thou haſt ſettled that *courſe of piety*, that *excellent diſcipline* in the *rules of good life* by thee founded, which will be always ſending new *inhabitants* thither!

And when thou haſt thought of theſe things, (that I may bring this to that part of the argument of my text, whereby I have been endeavouring to ſhew *the great neceſſity*, and *advantage* of doing *ſuch great*, *and extraordinary charities* in

this life,) think once more happy ſoul! whether *thou* would'ſt have been contented *to leave all this undone*? Whether *thou* would'ſt have been contented *to leave all this to be done by another*?

As well may we think, *thou* would'd have been contented *for another* to *reap thy harveſt*; *for another* to have *entred into thy joys*:

But if neither *harveſt can be reaped* by *thee*, or *any elſe*, but according to the *ſeed-time*, we have *here*; If *no joy* can be *entred into*, but by what we prepare our ſelves for of it in this life; then let this be a *perſwaſive motive* to the *liberal heart*, to be ſtill *deviſing liberal things*: Iſ. 32. 8.

I truſt he, for whom I ſpeak, hath too well *deviſed*, to repent of what he hath done; I truſt, I can ſay for our *ho-*
Pſal. 57. 7. *nourable benefactor*, in the words of the Pſalmiſt, *my heart is fixed, O God, my heart is fixed*:

Not but that after all, even *our good it ſelf* may be *evil ſpoken* of, and the moſt *candid*, moſt *real*, moſt *honeſt*, moſt *devout*, moſt *glorious purpoſes* may be ſlandered:

If *envy*, and *malice* could find its way into Heaven it ſelf, (it did ſo, or elſe *Satan* had never fallen thence;) how can we expect any thing here below ſhould be free *from it*?

We know, *who* they are, who *bark at the moon* in its *greateſt ſplen-*
John. 8. 44. *dor*; We know, *who it is*, is the *father of lyes*, whoſe *intereſt it is*, to traduce *the beſt actions*:

Nothing indeed can more commend *any deſign*, than that the *Devil*, and *his inſtruments* are *zealous* againſt it:

Would we know, whether any thing comes from *Heaven*, ſee then whether *Hell* oppoſes it? Do the *wicked*, do the *profane*, do men of *worldly minds*, and *carnal intereſts*, men of *diſſolute lives*, and *corrupt principles*, ſet themſelves *againſt it*? are they afraid the *rule may be too ſtrict*, *or ſerious*? *Piety*, *or Learning* too earneſtly contended for? Be ſure thou art *in the right*, *whoever* art thus *oppoſed*: 'tis good certainly, whatever hath *ſuch enemies*; fear not *to go on*; *finiſh* the work; 'tis *of God*, and it *muſt ſtand*.

But as I would beſpeak *the worthy benefactor* of *ſuch charities*, as I would have nothing ſhould intervene, to ſnatch away

the

the reward, that belongs to ſuch *eminent deſigns*; as I would have nothing to hinder him of *the prize*, who is ſo near *the end of the race*: So I cannot but on this occaſion addreſs to you, *the worthy Truſtees for the ſame*, that nothing ſhould diſhearten you from diſcharging *that truſt*, which is ſo *intirely*, and with ſo juſt a *confidence* committed to you: 1 Cor. 10. 24.

I ſhall not need to tell you, that *'tis required in ſtewards, that a man be found faithful*: 'tis what you have already given great proof of, and ſo well ſatisfied is our *worthy Benefactor* herein; that though *his heart* be with you, (thus much I am allowed to ſay from him,) he forbears to give you *his preſence*, as knowing, that his *good intentions* can never be better explain'd, than in the *good effects*, you give *to his Charities*. 1 Cor. 4. 2

And a *noble work* is it, you are upon: The *feeding the hungry, the cloathing the naked, the inſtructing the ignorant, the reforming ill manners, the quickening Vertue, the giving the beſt Principles of Piety, and true Religion, the breeding up youths for good Trades, or for the Univerſity*, and the *good Learning* they are to proceed in there, theſe are *things* you will never *repent*, that you have been *imployed* in; conſidering, that as 'tis the *Charity* of a *Bountiful Patron* to provide *for all this*, ſo 'tis no leſs *yours*, to ſee all *well executed*, no leſs *your laſting Charity*, as well *as his*, to ſet that *Excellent Example* to thoſe, who ſhall ſucceed in the *ſame Truſt*, which will always *make it ſo*.

Nor muſt I altogether paſs by thoſe, for whom you are *doing this*; *the Children* I mean, who are the *ſubjects of the Charity*: Think (*little Ones*,) you *of this*, and thoſe of the *neighbouring School* founded *by the ſame hand*; Think *thoſe too*, who are like to ſhare in *that farther, nobler Charity* intended by the ſame *liberal heart*, (for I would ſuppoſe *you all* my *preſent Auditors*,) what is *doing for you*; If not yet, yet when you ſhall have fully receiv'd the benefit of *the inſtruction* deſign'd you, you will then underſtand how *great a bleſſing* is in ſtore for you:

The Path you every day tread *to your Schools*, is the *Path of Knowledge*: 'tis for *Wiſdom, and Underſtanding* you are ſent thither; and what an *harveſt* may ſuch a *ſeed-time* produce?

Shall I give you the proſpect of *what you may be*, *what preferment* you may attain, *what places* you may come to fill and adorn in *Church*, *and State*? rather what is it, you *may not be*?

Bleſs God, who hath of his *great goodneſs* thus provided for you: *Bleſs* him for the *good Benefactor*, he hath rais'd up for you; return the *Bleſſings*, you thus receive, in the *improvement*, and *progreſs* you make under ſuch a *Benefaction*.

This is the way to *be offering praiſe to God*, by thus *ordering your converſation aright*, Pſal. 50. 23. This the way beſt to *celebrate the bounty of your Founder*, not to let it be *in vain* beſtowed upon you. And may thus his *life*, and *memory* be for a *bleſſing*! and *this*, and *future Ages* the ſubjects *of it*!

I have ſaid what I had to ſay on the ſeveral parts of the Text, and the preſent occaſion.

And now to reſume all.

1. Is there that proneneſs *in the rich in this world to be high-minded*, *and truſt in uncertain riches*? Is there that in the *ſwelling of their wealth*, that ſwells the *poor bubble*, till it be ready to break?

1. Is the *Flattery*, they are ſubject to from others?

2. the *Flattery*, they are ſo apt to act towards themſelves?

3. Are thoſe *many luſts* fed, and ſerved *by their riches*, which make them ſo ſtupid, and brutal as to *forget themſelves*, *their Brother*, *their God*?

2. But is there too ſo very *little reaſon* they have to be *thus high-minded*, as

1. From *the uncertainty of the riches they ſo much truſt* in? ſo

2. From the *certainty of much better riches* to be had *by truſting in the living God*?

1. Is there that *uncertainty in the riches of this world*, not only as to the *gaining*,

retaining, or

enjoying of them; but as to any *relief* they

are

are capable of yielding to the poſſeſſors of them, when they ſtand moſt in need of it, *i. e.* 1. In the time *of Tryal*, or *Temptation* at preſent, or 2. At the *hour of death*, or *day of judgment*?

2. Is there on the contrary, that *certainty of much better riches to be had by truſting in the living God*?

II. Is the *Duty* here required, whereby to evidence this truſt in him, to *do good, to be rich in good works, ready to diſtribute, willing to communicate*?

III. Is the *great encouragement to this* Duty *in the glorious reward* that attends it, *laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life*?

USE I.

Let this then be to ſhame the rich in this world, in this their confidence:

Haſt thou conſidered (Oh vain man!) what 'tis thou art proud of? *a little yellow Duſt, a little thick Clay*, things made for *the canker and ruſt*; (for that's the beſt that can be ſaid of *gold, and ſilver*,) The *food of Moths*, the *Mother*, or *Daughter* of *Corruption*; (for ſuch is *thy purple, and fine linen*, ſuch thy *ſumptuous fare*,) are *theſe* the *mighty purchaſe* for the *reaſon, and underſtanding*, the *hopes, and deſires* of an *immaterial, immortal* being (ſuch thou art, if thou rightly conceiveſt of *that Soul* within thee,) to place *its glory*, and *happineſs* in?

But ſuppoſing the *things themſelves* to be ever ſo *valuable*, ſuppoſing thou wert ever *ſo wealthy*, ever *ſo laden* with *this thick Clay*: What is there he hath to *be proud* of, who hath *received* all, *he hath*? Habac. 2. 6

If thy *wealth* be *more*, than others, Is not *thy debt ſo too*?

If *it be what thou needeſt*, Is not *thy indigence* greater, than *their's, whoſe wants* are more eaſily ſupplyed? *whoſe infirmities* are not ſo *importunate*, and craving?

Or is it ſo great a matter to *boaſt* of, that thou art the *greater Beggar*?

Or, if *it be not what thou needeſt*; why is thy heart ſo lifted up

up for that, in which thou art *only a Steward*, (and 'twill import thee to be *a faithful one*,) *only the Servant* of *the poor*, for whom thou haſt received it?

For think what thou wilt of thy *large poſſeſſions*, none hath title to more, than he ſtands *in need* of: What is beyond *this*, is not *thine*, but *their's* who want it *more*, than *thou* doſt:

Hence that of the wiſe man, Prov. 3. 27. *withhold not good from them to whom 'tis due*, (מבעליו from the *Lords of* it, *thoſe* in whom the *right*, and *propriety* is,) *when it is in the power of thine hand to do it*: It being *in thy power*; it's being *what* thou canſt give, the *Right*, and *Title* eſcheats to him.

Let St. *Baſil* give us the comment.

Τὸ πεινῶντος ἐστιν ὁ ἄρτος, ὃν σὺ κατέχεις,
Τὸ γυμνητεύοντος τὸ ἱμάτιον, ὃ σὺ φυλάσσεις ἐν ἀποθήκαις,
Τὸ ἀνυποδέτου τὸ ὑπόδημα, ὃ παρ' ἐμοὶ σὺ καταποντίζεις,
Τὸ χρήζοντος τὸ ἀργύριον, ὃ κατορύσσεις ἔχεις.

'Tis the *bread* of *the hungry*, which thou detaineſt among *thy ſtores*,

The *Garments* of the *naked*, which thou keepeſt *in thy Wardrobe*,

The *ſhooes* of him, who goes *barefooted*, which lye *rotting by thee*.

The *mony* of him, who *is in want*, which thou *digging hideſt*.

Shall I go on in his elegant ſtrain?

Πῶς σοι ὑπ' ὄψιν ἀγάγω τὴν πάθη τῆς πένητος, ἵνα γνῷς ἀπὸ ποταπῶν στεναγμῶν σεαυτῷ θησαυρίζεις·

How ſhall I bring to *thy view* the *inward paſſions of the poor man's afflicted mind*, *that thou mayeſt know*, *from how many*, *how deep ſighs*, *and groans thou gathereſt thy ſtores*!

Shall I ſhew thee the *Widow's*, and *Orphan's tears*, ſqueezed into thy *full* cups?

Shall I ſhew thee thy *other injuries* and *oppreſſions*, under which ſo many *unrelieved neceſſitous* wretches *pine away* in ſecret?

Shall I ſhew thee *poor unregarded Lazarus* lying at *thy door*, abandon'd only to the *Charity* of *thy dogs* (leſs *Churles* than *their Maſter*!) *to lick his ſores*?

But

But ſhall I *ſhew thee* too, thine *own door* ſhut againſt *thy ſelf*? ſhall I *ſhew thee* ſoon turn'd out of the poſſeſſion of all? for that *uncertainty* too attends theſe things; that thou knoweſt not how ſoon death, and Hell may call thee hence:

Or ſhall I *ſhew thee* in the mean time *all withheld* from thee, whilſt thou art in this plenty? thy *drunkeneſs*, and *Surfeiting*, leaving thee neither the *palate to* reliſh, nor the *ſtomach* to *digeſt*, what thou ſo greedily *ſurchargeſt* thy ſelf with:

Or If permitted to make a little longer ſtay here;

If *life and health* be otherwiſe lengthen'd out to thee, yet as the wiſe man ſpeaks Eccleſ. 5. 12. *will thy abundance ſuffer thee to ſleep*? Are not *fears, and dangers, cares, and ſolicitudes always thy waking* dreams, which will never let thee be at eaſe?

To think of the *fraud, and rapine* to which thou art always expoſed! of the *prey* thou art to every *malicious*, or *envious* eye!

What a *large mark* thou art *for fortune* to be ſtill aiming at!

What *the accidents*, and *hazards* that on every ſide attend thee!

What thou haſt, (twas ſo in the *wealthy Job*, a more *pious*, but as *deplorable an example*, as to his outward loſſes,) for the *Sabeans* in one place; what for the *Chaldeans* in another, Job 1. 15, 17.

What for *a fire from heaven*, v. 16. what for a *ſtorm or tempeſt*, v. 18, to ſeize on:

What for the *boils*, ch. 2. 7. for *diſeaſes, and maladies*, (the fruits of thy intemperance!) to *ſmite thee in, from the ſole of the foot unto the crown*:

What laſtly for *Satan* himſelf to be fixing all his other *temptations* in?

See now the difference between him, who hath *nothing* to looſe, and him, whom the *abundance* of *his riches* is always expoſing to thoſe *loſſes*, than which nothing can be greater, but only *the loſs of that* immortal ſoul, which muſt *periſh with* them.

And ſee now what reaſon the rich have to be *high-minded, and truſt in ſuch uncertain riches*!

As well may *the mariner* be proud of *the wind*, that *fills his* ſails, but at the ſame time, *blows up the ſtorm* to endanger *him*, and the *veſſel* in which he is ſailing:

As

As well may the *captive* be proud of *his chains*, and pleaſe himſelf with the *muſick* of his *gingling fetters*:

As well the man *in a fever* chew the cud on the dainties, which gave him his *diſeaſe*.

For all *this* is the wealth of the *covetous worldling* in his furious purſuits of it: He tumbles, and toſſes about in the *hot fit*, and yet is *ſtill more and more inflamed* with an unſatiable deſire of what *doth*, what *muſt undo* him:

He's the *worſt of ſlaves*, and yet in love with *his bondage*:

He's every moment in danger *of ſhipwrack*, and yet he will be *putting abroad* the ſails, which are bearing him to the *ſands, and rocks*, on which he muſt ſplit.

This therefore *our firſt Uſe*, to ſhame *the rich in this world*, for being *thus high-minded, and truſting* in *uncertain riches*: Our ſecond is

Use II.

For advice, how he may make theſe *certain*:

Our Lord hath directed it, Luke 12. 33. *ſell that ye have, and give Alms: provide your ſelves baggs which wax not old; a Treaſure in the Heaven, that faileth not; where no thief approacheth, nor moth corrupteth*: Now this will take in both our *ſecond, and third* general, both the *duty* here laid down viz. of *doing good, and being rich in good works, being ready to diſtribute, willing to communicate*; and the *encouragement to it in the glorious reward that attends it*, as *'tis laying up in ſtore for our ſelves a good foundation againſt the time to come, that we may lay hold on eternal life.*

Thou art at laſt convinced of the *uncertainty* of thy riches, (pray God thou art ſo!) 'tis thy *intereſt*, thy *eternal intereſt* to make ſomething *ſure*: and thou haſt, how to do it.

Intruſt him, out of *whoſe hand none can ſnatch it*;

Intruſt the poor, who are *his receivers*:

Τί ζητεῖς ὦ ἄνθρωπε τὸς ὁμοδούλες, ſays the good Father, *why ſeekeſt thou thy fellow-ſervants, which whom do depoſit it*: Ἕτοιμος ὁ Χριστὸς ἕτοιμος ὑποδέξασθαι καὶ τηρῆσαί σοι τὰς ὑδιαθήκας, *Chriſt ſtands ready to receive, and ſecure all thy ſtores*: He will not only *ſecure*, but *increaſe thy ſtock*, and add to *it* his *own riches*; riches

riches that cannot be *uncertain*, even *eternal life, and glory.*

Thou art afraid thy *ſecurity* is not good: *lend then to the Lord*, (by having *pity on the poor* this is done,) *and what thou ſhalt give, he will pay it thee again*:

Thou wanteſt *a good foundation againſt the time to come*; *afflictions, ſickneß, death*, and *judgment too* will be upon thee: Thou would'ſt fain *be ſafe* againſt all events; Thou haſt it in thy own power *to be ſo*; for ſo it is written: *Bleſſed is he, that conſidereth the poor, the Lord will deliver him in the time of trouble: the Lord will preſerve him, and keep him alive: the Lord will ſtrengthen him upon the bed of languiſhing: Thou wilt make all his bed in his ſickneß*, (ſo you had it in the Pſalm this morning.) Pſ. 41. 1. v. 2.

Thou art afraid, thou ſhalt *one day want*; *Caſt thy bread upon the waters*, ('tis the *beſt*, the *moſt fortunate adventure* thou canſt make,) *thou ſhalt find it after many days: give a portion to ſeven, and alſo to eight; for thou knoweſt not, what evil* ſhall *be upon the Earth*: Knoweſt thou *not what evil ſhall be* upon the Earth? therefore ſays the *worldling* provide for *the evil day*; and ſo too ſays the divine anſwer: but provide by *laying up in a different bank*: lay up thoſe treaſures *in Heaven*, which thou canſt not *ſecure on Earth*: Eccleſ. 11. 1.

Take it in the words of *Gregory Nazianzene*,

Δὸς μερίδα τῇ ψυχῇ, *give a portion to thy own Soul, let that reap the benefit* of thy *pious bounty.*

Δὸς μερίδα τῷ Θεῷ, *give a portion to God himſelf; to his honour, and ſervice.*

Ὑφελοῦ τι τῆς γαστρὸς, τῷ πνεύματι καθιέρωσον, *take away ſome-thing from thy luxurious belly*, conſecrate *it to the Spirit.*

Ἅρπασόν τι ἐκ πυρὸς, *ſnatch it out of the fire.*

Ἀπόθου μικρὸν ἀπὸ τῆς νεμομένης φλογὸς, ſet aſide *a little* from thoſe flames, which *are appointed to carry away all at laſt*:

Ἅρπασον ἐκ τυράννου, *ſnatch it out of the power of the Tyrant.*

Καταπίστευσον τῷ δεσπότῃ, *truſt it to thy Lord, and Maſter*, who beſt knows how to improve *it* for thee.

Βούλει λαμπρὰς, καὶ μεγάλας οἰκοδομεῖν οἰκίας, οὐ κωλύω, Thou would'ſt *build thee beautiful, and great houſes, I forbid it not*; ἀλλὰ μὴ ἐπὶ γῆς, *but build them not on earth*; οἰκοδόμησον σκηνὰς ἐν

 οὐρανοῖς,

ἐρανοῖς, *build thee Tabernacles in Heaven*; σκηνὰς ἀδίαπτα καταλυομένας, *Tabernacles which will never be diſſolved*; τί μάτην περὶ τὰ φεύγοντα, καὶ τὰ ἐνθάδε μένοντα, why art *thou ſo madly ſet upon things that are flitting*, and *muſt ſtay behind thee here*? They are St. *Chryſoſtom*'s words. Ad pop. Antioch. Homil. 2. p. 36, 37.

Thou art afraid, (and that's *a time to come, worth ſtoring up a good Foundation for it*,) thou art afraid, what will *become of thee, when gone hence*,

when thy riches and every thing elſe here ſhall *have left thee*: when as 'tis Prov. 23. 5. *they ſhall make to themſelves wings, and fly away as an eagle towards heaven*; and what ſhould'ſt thou do but fly after them? let *thy affections*, (as the Apoſtle Coloſ. 3. 3 adviſes,) *be ſet on things above*, and thou haſt made *the flight*: imploy *thy wealth* on what *leads thither*; *every Alms* given to the poor, if given with *an heart* devoted to *him, whoſe the poor* are, is offered up there: 'tis the advice of him, who is gone before *to prepare manſions for us*, and beſt knew, what would gain us a ſafe admiſſion; you have it *Luke* 16. 9. *make to your ſelves friends of the mammon of unrighteouſneſs, that when you fail, they may receive you into everlaſting habitations.*

I have but one word more, and that is, what the Apoſtle hath given us in his excellent deſcription of charity, 1 *Cor.* 13. 4, 5, 6, 7, 8. a deſcription which ought to make us in love with the Duty; for is it *to be good*, is it *to be happy*, that we are ambitious of? and what can more amply ſet out either? for to ſay of any perſon, *He is one who ſuffereth long, One who is kind, One who hath no envy in him, One who vaunteth not himſelf, is not puffed up*; hath no pride: *One who doth not behave himſelf unſeemly, ſeeketh not his own, is not eaſily provoked, thinketh no evil: One who rejoyceth not in iniquity but rejoyceth in the Truth: One who beareth all things, believeth all things, hopeth all things, endureth all things*: can neither do, nor think ill: *One who never faileth*: Is all this at all times: *i. e.* is never out of humour, is always contented, is ſtill doing good, and can neither receive, nor feel any evil: and what is there you can ſay, that is greater, what more advantageous to human nature? Now all this is *Charity*: 'tis the *Grace* that ſanctifies every condition here,

here, the *Grace* that makes every condition happy, the *Grace* that muſt, (becauſe it ſelf is not only the pledge, and earneſt, but the full conſummation of all rational pleaſure,) turn all into *Glory*. To which He who is all Love, and Charity, bring us through Jeſus Chriſt our Lord; to whom with Himſelf, and the holy Spirit, be *praiſe*, *honour*, and *glory*, now, and for ever. Amen.

F I N I S.